THE TRIVMPH OF THE CHVRCH OVER *WATER* AND *FIRE*.

OR

A Thankfull *Gratulation* for that Miraculous Deliverance of the *Church* and *State* of *Great Britaine*, from the *Romish Tophet*: or, that barbarous and savage *Powder-plot*.

As it was delivered (for substance) in a Sermon at *Blacke Fryers* in *London* on the *fifth of November*. 1625.

By THEODOR HERING, *Minister of the Word of* GOD.

ISAI. 29. 15.

Woe vnto them that digge deepe, to hide their councell from the Lord; for their workes are in darknesse, and they say, Who seeth vs? Who knoweth vs?

PSAL. 66. 12.

Wee went into fire and into water, but thou broughtest vs out into a wealthy Land.

LONDON

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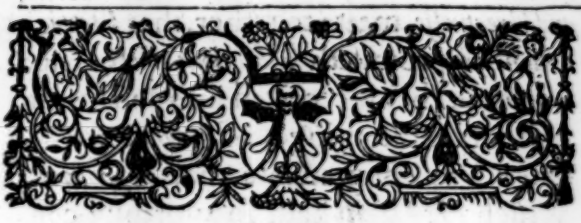

TO THE RIGHT HONORABLE, IAMES, LORD LEE; Baron of *Lee*, Lord High Treasurer of *England*, one of the Lords of his MAIESTIES most Honorable privie *Counsell*, my dearly honored PATRON.

RIGHT HONORABLE;

IT is an *Aphorisme of State*, delivered by a great and wise *King*; *When the Righteous are exalted, the Citty reioyceth.* A good Man, (especially, if a *Great Man*) is a common Good. Where *Goodnesse*

and Greatnesse, meete together, that *Happie conjunction* promiseth a *Gracious aspect*. Giue me leaue (being received into and shrouded vnder the winges of *your Honors Protection*) to congratulate that *High Honor* which *His Maiesty* hath so worthily conferred on *your Lord-ship*. I know not whether the *Place* doth more *Honor* the *Man*, or the *Man* the *Place*. Your Honors *Wisedome, Experience, Iustice, Gravitie, Pietie*, what good doe they not presage? If the world faile not exceedingly of their expectation, none more like, to doe *God*, the *King*, and his *Country* better service. Your *Honor* hath the prayers and hearts of *the best*, and therefore need not (being armed with such a *Coate of Male*) feare the calumnies or opposition of *the worst*. For my-selfe, your *Honors* favour and countenance afforded me in private, hath obliged me to a publike Gratulation, and emboldened me to dedicate these my Labours to your Honor (to whom I haue given my selfe) as being a *chiefe Member* of this *State*, and therefore knowing the state of this Story, better

then

then my rude draught can pourtray it; wherein your Honor shall see the *Combat*, *Conflict*, and *Conquest*, as of the Church in generall, so of *this Church*, *this State* in speciall. Never any Nation so *embroiled*, so *entangled*, came off so *faire*. Never any intended bloudy *Tragedy*, shut vp with such a reall ioyfull *Catastrophe*. The *Matter* cannot but yeeld delight to a *Christian*, especially to an *English-man*: If the *Manner* please not, I haue done my endevour to cloath it with the best Suit my homely *Wardrope* could affoord, more in so short a time, and on so suddaine a warning I cannot promise.

The *Grecians* delivered it as a Proverbiall Precept, that who ever speakes to *Great Men*, his words must be ἡδίστα καὶ βραχύτατα, *Suauissima & breuissima*, as wee English it, *Short and sweete*: What my Discourse wants in the one, (if it be not so sweete as I could wish it) it shall make vp in the other, and be as short as your *Honors* more weightie employments require, to which I remit your *Honor*, wishing *many a happie New-yeare* to your Noble *Lordship*,

 and

and my Honorable Good *Lady*, with all encreaſe of Honor and Happineſſe here, and here-after, remaining

Your Honors *humbly devoted*

in all faithfull obſervance,

THEOD: HERING.

¶ To the Reader.

Entle Reader, Little did I dreame, that these private Meditations, intended only for a particular Congregation, should be made thus publicke, to the view of the whole world. Homo proponit, Deus disponit, *Man purposeth, but God disposeth. Importunitie wrung them from me, not onely beside, but against my intention. My pleas were many, if they might haue beene heard. The shortnesse of time allotted for preparation, multitude of other distractions, which would scarce giue me leaue either to write what I had Preached, or to review what I had written before the publication.*

The curiositie of the times, and various humour of men, what one likes, another dislikes, one thinkes it too curious, another too carelesse; one too facile, another too obscure, one too loose, another too elaborate. So impossible is it for any one man, to please all men.

The

The same sentence which pleaseth one, dislikes another; the same man, that receiues content this houre, is out of charitie the next; so various is man in his thoughts, so vnconstant in his censures to others and himselfe. Adde to this beside the sicklenesse of some, the perversenesse of others, who Malchus-*like, heare all with the* left eare; *and as if the right hand were withered, like* Ieroboams, *take all with* the left.

If some passages accord (in substance) with certaine materiall poynts that are delivered of other Writers, though never so different in the carriage and circumstance, they must needes be transcribed. As if divers men, building on the same foundation, guided by the same Spirit, may not in their Meditations border each on other, vnlesse they borrow one from another.

All these iust allegations were vrged by mee, but in vaine; I did but surdo narrare fabulam, *my friends would haue no nay; for their sakes haue I ventred to put my finger once againe into the fire, though already scorched with the flame. Happily the subiect matter of this Discourse will procure better intertainement.*

Many, I confesse, haue written of this Theame, *and as our* Adversaries *querulously complaine, too many. Wherefore els doe they say, What? nothing but the* Powder-Treason? *nothing but the* Powder-Treason? *When will you haue done with your* Cole-worts, *twice thrice sodden over. It vexeth them to the Heart, that wee should rubbe this Soare, and make this wound bleed afresh, but by their leaues,*

haues, GODS goodnesse, *and* Their wickednesse *deserues a* Monument *of* Marble, *and let them haue it. They loue the Treason, but hate the Memory of it.*

Istis siquidem pudor est audiendi quæ fecerunt,
Nullus faciendi quæ erubescant.

Let all Ages ring of this transcendent match-lesse mercilesse Plot. *Let every true-hearted* Englishman, *tell what great Wonders the Lord hath done for this* Nation, *how Hee carried our Fathers in the* yeare Eightie-Eight through the waters: *how Hee carried vs their children* this fifth of November through the fire. *Let this be graven with a* Penne *of* Iron, *with the* Point of a Diamond, *on the Tables of our hearts, on the Postes of our Houses, on the Hornes of our Altars, in such Capitall Letters, as he that runnes may reade them. Let the Fathers report it to their children, and the children to their childrens children, that the Generation to come, as yet vnborne, may discerne the malicious mischieuous attempts of* Romane Catholikes.

That Law of ΑΛΛΑΞΙΑ, *let it not here take place; but by tradition let it successiuely descend from hand to hand, from mouth to mouth, from penn to penn, least in time,* Histories, Chronicles, *all* Narrati-

ons *hereof, seeme to after-Ages incredible, and this Truth bee entertained for a Fable, which indeede exceeds all Heathen* Poeticall Fictions *as farre as they exceed the* Truth.

No marvaile if they who crash their Saviour *betweene their teeth, make no bones to crush their* Soveraigne. *No marvaile if those* θεόφαγοι, God-eaters, *(that make and bake their GOD, and champe him when they haue done) prooue* ἀνθρωπόφαγοι, Man-eaters (*worse then* Cannibals) State-devourers. *What may they not doe to advance the* Catholike Cause?

Their Tenet is, that the *Bread* is transsubstantiated into the body of Christ.

I shall not need to aggravate their Crueltie, Trecherie, their owne Acts *proclaime it to the World. Store of this* Coyne *is dayly Minted at* ROME. *New proiects are daily forged on the* Anvills *of the* Iesuites braines: *So iust is it with GOD to giue them over, that their owne tongues and handes, should be the chiefe Heralds to blazon the barbarous and savage disposition of these Blood-suckers to the whole World.*

Thus doe they paint themselues in such Orient colours, *that no* Oratour *can more liuely set them out, whose* Mercy *is* Crueltie; Pietie, Butchery; Religion, Faction; Devotion, Sedition: *whose* Zeale *is* Fire; Prayers, Powder; Teares, Death; Martyrs, Traytors; Saints, Devils Incarnate.

Vide Acts of Parliam. Witnesse *Garnet* and others, who being iustly executed for Traytors in *England*, are Canonized for Saints at *Rome*.

But my lines swell, I must breake off, though abruptly, least the garment proue too wide for the bodie; least the Preamble exceed the Treatise; Iudge chari-

THE TRIVMPH OF THE CHVRCH OVER *FIRE* AND *WATER*.

ISAIAH 43. 2.

When thou passest through the Waters *I will be with thee, and through the Rivers they shall not overflow thee; When thou walkest through the* Fire *thou shalt not be burnt; neither shall the* flame kindle *upon thee.*

IN this Chapter wee receiue some Sermon-notes; the Preacher was *Isaiah*, the Hearers, the Inhabitants of *Iudah* and *Ierusalem*. The Sermon is worthy such a Teacher; for descent, of the blood-royall; for Oratory, he goes beyond all the Prophets of his

time, in elegancy of ſtile. His diſcourſe begins (as learned *Iunius* obſerues) at the two and fortieth Chapter, and reaches to the foureteene Verſe of this Chapter, which howſoever vniuſtly cut and dismembred from the former, muſt be reintegrated, and added to the precedent Chapter, to make vp a full and entire diſcourſe. The maine paſſages of his ſpeech may be reduced to three Heads.

A Prophetical Prediction.
A ſharpe Reprehenſion.
A ſweete Conſolation.

In his Prediction this Evangelicall Prophet, and Prophetical Evangeliſt, (not vnworthily ſo ſtiled by ſome of the Antients) as having the Honor of all that ever went before him in his cleare Revelations, (ſeeming rather *Hiſtories* of what was already paſt, then *Propheſies* of ſuch things which after many Centuries of yeares were to be accompliſhed,) giues a liuely and excellent deſcription of the *Meſſias*, from the laſt Verſe of the fortie-two Chapter to the ſeaventeenth of this Chapter.

1. His *Qualification* in the adminiſtration of his office, Verſes 1. 2. 3. 4.

2. His *Commiſſion* to warrant the execution of his office, grounded on the vocation of his father, from the fifth to the ninth verſe.

3. The *reciproccall office* of the Church towards Chriſt, breaking forth into Songs and Hymnes of prayſe and thankſ-giuing, verſes 10. 11. 12.

4. The *effect of all*, in reſpect of the Church and the enemies of the Church; which are layd downe *inuerſo ordine*, ὕστερον πρότερον. Touching his enemies; their

The laſt first.

their Confusion is threatned in a high Rhetoricall straine, vers. 13. 14. 15. Touching the Church; her Conversion is promised in a Metaphoricall allusion, vers. 16. 17. 18. Then he fals very appositly by way of interrogation into a sharpe *Commination* (his second maine passage) laying downe the *sinne* first, the blindnesse and heedlesnesse of those carelesse and secure both Priests and people, who profited nought, neither by the mercies nor iudgements of the Lord, ver. 19. 20. 21. The *iudgements* next; which (for the further aggravation of their sinne and punishment) are amplified first from the *Greatnesse* of them, in many phrases very Emphaticall, they were *robbed*, *spoyled*, *snared*, *made a prey*, vers. 22. *the wrath of God poured upon them, like water, consumed them like fire*, vers. 25. Secondly, from their senselesse stupiditie; they could not reade the indignation of God in those desolations; so much is intimated in the question propounded, vers. 24. Who *gaue Iacob to a spoyle?* So much is expressed in the reason annexed, vers. 25. *He set him on fire round about, yet he knew it not, and it burned him, yet he layd it not to heart.*

Now least the children of God should be discouraged and frighted too much, with those blowes that were dealt so thicke among the wicked, hee hastens with all speede to strengthen the heart of the righteous, and reacheth them this *Cordiall* to reviue their drooping spirits. But *now, sayth the Lord*, &c. The Prophet to approue himselfe a wise workeman giueth *mercy to whom mercy*; iudgement to whom *iudgement belongs*: and as hee had shewed him-

himselfe a right *Bonoarges* a Sonne of thunder, so now hee will approue himselfe a true *Barnabas* a Sonne of consolation. He was not so terrible in his *Commination*, but hee will be as sweete in his *Consolation*. This Consolation is deliuered by way of Iniunction *feare not*. Then the reason is annexed, or certaine grounds propounded why we *should not feare*, from *verse* the 2. to the 14. *verse*.

The reasons are drawne partly from { The Nature of God, / His Workes.

From his *Nature*; he is *Iehovah*, constant to himselfe, euer as good as his word.

From his workes { Past, / Future.

Past he instances in three great and grand workes of { Creation. / Redemption. / Vocation.

Future, of { Direction, he would guide them through { the Water. / the Fire. / Protection, he would guard them in

All this Summarily propounded in the first and second verses. The Iniunction, or inhibition is repeated *v.* 5. The Arguments of confirmation they also are againe and againe vrged by former experiences and proofes of the power, providence, and goodnes of God: *v.*3.4.5.6.7.&c.

Notable it is to consider how these *promises* are pressed, iterated, inculcated: such is the diffidence of our nature that in our extreamities wee are apt to reiect all comfort, and therefore the Lord by his Prophet labours to *force* them on vs. I haue dwelt too long in the confines, and borders, now let vs draw neare to the body of my Text; Consider briefly the *scope and parts* of it.

These

These wordes carry in them a *promise of Protection*, an engagement royall, wherein the Great *Lord of Lords, King of Kings, the High & Mighty, Monarch* of *Heaven* and *Earth*, giues a safe convoye to his *Spouse* passing through the *Arabian desert*, the vast and roaring *wildernes* of this world, that notwithstanding all oppositions and encounters of *fire* and *water*, he would set her safe in the *Heavenly Canaan*. This is the sum. The parts into which the sentence naturally breakes it selfe, as the principall branches are two. Behold here, the *wrastling of Iacob*; the *Conquest of Iacob* after his wrastling: behold the *Affliction of Ioseph*; the *evasion of Ioseph* out of his affliction: behold, the *troubles of the Saints*, the *Triumph of the Saints* after those troubles: Behold, the *Dangers of the Church*; her *Deliverance* and rescue from those Dangers.

In the wrastling note the { certainty / variety / extremity } of those afflictions with which the *Israel of God* doe encounter. Their *certainty* in that he must passe through *fire and water*; the *variety*, in that he must passe not through *water* onely, but *fire* too, not through *fire* onely, but *water* too; vnder both all sorts and kindes of affliction are comprised.

The extremity; fire & water *are those merciless elemẽts*, yet they must not passe by these, by the *fire*, by the *water*, but *through* the fire, & *through* the water; what greater danger then (as we say) to run *through fire and water*? Neither is here *water* mentioned onely, but *flouds* or rivers of water, nor *fire* onely,

but a *flame* too, so the words of the Text carry it; *When thou passest through, &c.* The Triumph followes, where we may obserue

{ The victory acquired. *The flouds, &c.*

{ The Author to whom the glory of this victory must be ascribed, *I will be with thee. Therefore the flouds shall not ouer-flow thee, the flame shall not kindle vpon thee.*

Thus by way of resolution haue wee taken this frame asunder, now let vs view the severall parts, and then set it together ioynt by ioynt. We will begin with the connexion, which I cannot passe ouer, seeing it affoords an excellent instruction; *Gods former mercies are pledges of his future favours:* by what he hath done, he shewes vs what he will doe: whom he hath created, whom he hath redeemed, whom he hath called, (they may build on it) they shall be preserued, protected. Thus it holds vsually in temporall mercies; the blessings of God never goe single: wee cannot say to the Lord as *Esau* to *Isaac*, hast thou *but one blessing my father*, but rather
Gen. 39.11. (as *Leah* of *Gad*) *a troupe cõmeth.* The story obserues how he blessed *Ioseph* in his fathers house, in his Masters house, in the prison-house, in his owne house, when a slaue, when a Lord, in the stockes, on the throne, where ever he goeth, what euer he doth,
Gen. 30.42. still *Ioseph* prospers. See it in *Iacob*; though *Laban* change his wages ten times, yet the weakest sheepe goe to *Laban*, the strongest fall to *Iacobs* share. See
Gen. 12.1. it in *Abram*, in *Lot*: the Lord reueales himselfe to *Abram*, doth that for *Abram*, as he had not done for any person or Nation. Is that all? No, hee blesseth him

him as in his Soule, so in his estate too: *Abram* growes exceeding rich, *Lot* and he their wealth parts them, one Country cannot hold them: But this holds especially, and infallibly, in spirituall mercies, one blessing here euer drawes on another, so chained they are, and linked together, as one still treads on the heele of another, the lesser makes way for the greater. Take one famous instance, in stead of a thousand. It is presented by *Paul*, in that *Golden* chaine with the linkes of it knit together, *Rom.* 8. 29. 30. *Those which he knew before, he also predestinated, moreouer those whom he predestinated them also hee called, whom hee called, them also hee iustified, and whom he iustified, them also he glorified*, Loe here is that *Adamantine chaine*, one linke so fastened to another, that Hell-gates cannot sunder them. So *Philip.* 1. 6. the same Apostle perswades himselfe, that he that *had begun that good worke in them, would finish it*; to one fauour of *Inchoation*, he will adde the other of *Consummation*.

Gen. 13.2.9.

The strength of this diduction was notably emproued by *David* and *Paul* both. *David* reasons thus, he that rescued him from the *claw of the Lyon, and the paw of the beare*, would not leaue him as a prey in the hand of that vncircumcised *Philistim*. *Paul* thus, *he hath delivered vs, he doth deliver vs, in whom I trust he will deliver vs*; if this will carry force in temporall, it holds *à Maiori* in spirituall cases; as in privatiue, so in positiue blessings.

1.Sam.17.34. 35.36.

2 Cor. 1. 10.

From the Greater.

The reasons hereof may be drawne, partly from the *bounty*, partly from the *Immutabilitie* of the Almightie. His bountie is such, that where he begins

(I

(I will not say he knowes not) sure I am he cannot or at least he will not make an end. First he creates them, then redeemes them, then cals them, then protects them; and yet comes not to a *full period.* The Lord is no *niggard* in bestowing his favours, but liberall and franke. His Bounty like a perpetuall *Spring*, runs continually, over-flowes all bankes. He giues exceeding abundantly *aboue all that wee are able to aske or thinke*: observing * *Modum sine Modo.*

Ephes. 3. 20.

* His Measure is without measure.

The second ground is his *Immutabilitie*, whether of his *Nature* or *Decree.* In regard of his *Nature*, he is ever (*I am*): if mercifull in former times, he is as mercifull for the present, and will be for the future. *Iam.* 1. 17. He *is without variablene ſs or ſhadow of change.* His Decree is as vnchangeable as his Nature. His promises, his purposes are not vnstable, *yea and nay*, but *yea and Amen*; *yesterday, to day, the same for ever.* 2 Cor. 1. 10. He doth not loue one day, hate the next: Blesse one day, curse the next; assist this day, forsake the next.

Exod. 3. 14.

παρ᾽ ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.

Vse.

A notable staffe to vnderprop our faith. He will be *Iehovah* (*Exod.* 34. 6. 7.) ever the same constant to himselfe and his servants. Remember the dayes that are past, looke backe to the times of old: hath he beene the God of thy fathers, he will be thy God also, (the promise is made to them and their seed) hath he delivered their fore-fathers, he will not flinch from their children, if they degenerate not, but tread in their fathers steppes.

Gen. 13. 15. 17. 7.

Let vs apply this to our selues first in particular; to our Nation next in generall. Hath hee created thee?

thee? hath he redeemed thee? hath hee adopted thee? he will deliuer thee, he will sanctifie thee, he will glorifie thee. Treasure vp experiences of forepassed fauours, it will keepe thy head aboue water from sinking in present euills: needes must that Man swimme, which is held vp by the chinne; that Soule cannot stagger which is vnderpropped by such presidents and patternes, I may not dwell in specials, this reacheth to our whole *Nation. Bonum quo communius eo melius.* Neuer any people enioyed more and greater testimonies of his fauour, why may not we exspect the continuance of his loue? He hath created vs after his owne Image, redeemed vs from the *slauery of sinne*, from that worse then *Egyptian bondage*, from the *yoake* of *Rome* and *tyranny of Antichrist*; he hath *called vs by name*, entred into couenant with vs, striken a firme League; Hee hath taken vs for his people; wee chalenge him for our God. Let vs but keepe to him, he will not start from vs. Let the Church of God euer magnifie the riches of his super abundant grace that *ladeth* vs with his *blessings*, and not onely *cherisheth* vs with the remembrance of old fauours, but doubles the Benefits, by giuing them as *pledges* of future and greater. As the first fruites promised a plentifull crop, and as the earnest (though small) assureth vs of the whole bargaine: so the least mercy is great in this, that it is but the *first fruites*, but a beginning, but an earnest, a pledge of more and greater. Thus may we in generall, in particular, if the fault be not our owne, from that wee haue already receiued, promise to our selues farre greater matters for the time to come. But

Good the more cõmon, the more Good.

Hosea. 1. 10.

what doe I staying so long in the *skirtes*, let vs now as *Moses* ascended Mount *Nebo*, so climbe this Mount in my Text, and there take a double prospect: first we may looke backward, and there view the *Israel of God* now passing through the *Red Sea*, now stung with fiery Serpents in the wildernes of this World: wee may then looke forward and see them victorious ouer *fire and water*, in their heauēly *Canaan*, like their Lord and Master, as here crowned with thornes, so there crowned with victory and glory. It seemes good to their heauenly Father, to entertaine them with *stormes* first, and after they haue runne some dangerous hazards, to bring a gracious *calme*.

Deut. 32.4.

The *affliction of Ioseph*, is not nakedly propounded, but notably amplyfied, from *the certainty, the variety, the extremity of it*. The certainty is intimated, this the Lord takes for granted, that his *Spouse* must through *fire and water*. *When thou passest &c.* As if the Lord had expressed his minde in other tearmes. Mistake me not, I neuer entended to secure my chosen wholy from danger, or to set them out of the reach of affliction; that the *water* should not touch them, nor they touch the *water*; that the *fire* should not come neare them, nor they come neare the *fire*; but to get my selfe a name and glory, to magnifie my power and pitty, by securing them in the water, that the *flouds* shall not *ouer-flow them*, by securing them in the *fire* that the *flame* shall not *kindle* vpon them. The Saintes must haue their *Purgatory on earth*; that of *water to wash* off the filth and soile contracted by sinne; that other of *fire to purge* out the drosse of corruption.

The

The Conclusion standes as firme as Heaven and Earth.

The Church Militant, while shee remaines in this vaile of teares, and valley of misery, is not priviledged from miseries and calamities. Let her be the *Darling of Heaven*, the *favorite of the great King*, the worke of his hand, his Redeemed, his adopted, his Beloved one, no bonds, no entirenes with God can plead an *exemption*. Shee is the Lords Shippe, his *Marchant-royall*, and therefore must expect stormes while shee Sailes on the tempestuous *Sea* of this world. His *Lilly*, and therefore must grow in the midst of *thornes*; his *Rose*, and therefore must be enuironed with prickles; his *Gold*, and therefore must be cast ever and anon into the fiery furnace; his *Campe-royall*, and therefore must be ever skirmishing; his *vine*, and therefore ever and anon must be pruned. This is the place of her *Labour*, no rest from her labour, till her worke be at an end; no end of her worke, till an end be put to these dayes of sinne. *Blessed are they that die in the Lord, for they shall rest from their labours.* So much was shadowed out and typified by the Riding of *Noahs Arke* on the Waters; by the *smoaking fire-brands*, presented to *Abram*; by the *wrastling* of *Iacob*; by the *Burning Bush*, presented to *Moses*: so much is plainly expressed by our Saviour; *In the world you shall haue trouble.* Ioh. 16. 33. *He that will be my Disciple, must take vp his crosse and follow me.*

Rev. 14. 13.
Gen. 7. 17.
Gen. 15. 17.
Gen 32. 24.
Exod. 3. 2.

The ground hereof may be drawne, partly from the appointment of God, partly from the malice of Satan; partly from that correspondence which

ſhould ever be maintained betweene the *Head* and the *Members*.

Firſt, It is that *Decree* enacted by the *High Court of Parliament in Heaven*, a Statute more firme then the Lawes of the *Medes* and *Perſians*, that the way to Heaven ſhall be *ſtrawed* with *croſſes*; that *every one that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution.* This is that *thorny path* which is chalked out as the *common Rhode*, leading to Glory. No man muſt expect two *Heavens*, one here, another hereafter. Would you know the ground of this Sanction? though his *Will be a Law*, though it be a ſaucineſſe to ſay to the *King* (*much more to the King of Kinges*) *What doeſt thou?* Yet ſith the wiſe God is pleaſed to condeſcend ſo farre vnto our weakenes, as to yeeld an account of his actions, know it tends much to his *glory*, and the *good* of the Saints. It tends to the *Glory of his wiſedome*, that fetcheth *light* out of *darknes*, *life* out of *death*, *Heaven* out of *Hell*; to the glory of his *power*, that brings *ſtrength* out of *weaknes*: So the *Oracle* to *Paul*, *My grace is ſufficient for thee. My power is made perfect through weakneſſe.* It turnes to the good of the Saints, who *are corrected with his children, that they might not be condemned with the world. Whom the Lord loues he chaſtens. There is much folly bound in the heart of the childe* (as that *Mirror of wiſedom* giues out in his ſelect divine Aphoriſmes) *but the rod of correction will fetch it out. Bleſſed is the Man whom thou chaſtiſeſt* (O Lord) *and teacheſt thy Law*, ſo *David* the Father of ſo wiſe a Sonne. Theſe *Nocumenta* are *Documenta*, his Corrections are Inſtructions. Wee ſee by experience theſe *Starres* ſhine

2 Tim. 3. 12.

Sic volo, ſic iubeo; ſtet pro ratione voluntas.

Eccleſ. 8. 4.

2 Cor. 12. 9.

Prov. 3. 12.
Heb. 12. 6.
Revel. 3. 19.
Prov. 22. 15.

shine brightest in the darkest night; these *sheepe* thriue best in the *saltest Marshes*, and tread surest in the *roughest way*; these *Diamonds* glitter most in the night; this *corne* is purest from *chaffe* when vnder the *flaile*: these *torches* blaze most when they are most beaten. *Abrams faith, Iobs patience, Davids Repentance, Salomons Recantation, Manasses humiliation*, all these, with thousand more, giue evident demonstration, that the graces of the Spirit (like the *Arabian Spices*) never yeeld a more *fragrant smell* then when they are punned and bruzed together in the *Morter of Affliction*. This is the first reason, God hath appointed it, and that for his *glory* and our *good*. *Deus enim adeo bonus est, vt nihil mali sineret, nisi etiam adeo esset potens, vt ex quolibet malo possit elicere bonum*. Thus *Austin*, Such is the *Goodnesse* of God, that he would permit no *euill*, vnlesse he knew his *Power* to be such, as he could draw *good* out of *euill*.

Vide Christians soueraign Salue for euery Soare.

Adde to this (in the second place) the envy of *Satan* and his Instruments. The Devill will at least make vs haue a wet *seede-time*, if he cannot hinder our *ioyfull harvest*; he will be sure to make vs liue discomfortably in earth, if he cannot hinder vs from raigning gloriously in Heaven; he will *bruise our heele, if he cannot breake our head*. His instruments carried with the spleene of their father the Devill, will *trouble* vs, though they cannot *hurt* vs, with *Midianitish* wiles, they will vexe the *Israel of GOD*, whom they cannot Conquer: these snarling, bauling Curres will barke and snatch at the *Moone*, though they cannot stay her course. If wee doe but set our faces towardes *Ierusalem*; if wee but steale a

looke to *Heaven*-ward, these *Samaritans* will be straight on our backes.

The last Reason stands with *equitie*, that wee might be made conformable to our High-Priest, who *was consecrated by afflictions*. The *Head* was a *Man of sorrow*, and shall the *body* know no sorrow? The *head* was crowned with *thornes*, and all goare blood (*tota cicatrix*) shall the *body* be *decked with Roses?* Shall the servant looke to fare better then his Master; *if they haue called me Beel-zebub, how much more those of my family*, as the Lord fore-warnes his Disciples. If that hold, *Oportet Christum pati*, then much more, *Oportet Christianum pati*, so one of the *Ancients*. Must Christ suffer? is there not the same Must, for euery Christian? Whence another of the Fathers descants on the name, *Christianus quasi Crucianus*.

Heb. 5.7.8.

Ioh. 13:16.

Luk. 24, 26.

Vse 1. Let this checke those fond Christians, whether lazy Protestants, or ignorant Papists; the former wish it were, the latter affirme it, that ease, peace, calmes, and faire-weather, are the markes and badges of a true Church; which they set out of the reach of persecution, which they make to be blessed with a perpetuated succession of an vninterrupted peace, plentie, and tranquilitie; as if they onely (contrary to the ordinary course) must be carried to heaven on a feather-bed; as if it were possible to saile through the *tempestuous Seas* of this world, and never meete with a *storme*; as if all *crosses* to them were turned into *roses* and *rushes*; as if the *servant* should be more cockered then the *Son*: *Austin* puts this out of doubt, *Vnicum filium habuit*

sine

sine peccato, neminem habuit sine flagello. God had *one Sonne that knew no sinne, never any that felt no smart.* What is, if this be not repugnant to the plain Text, and strong current of holy Writ? Which prophesies not of *peace* but of *warre*, not of *securitie* but of *calamitie*; not of sleeping in a whole *skinne*, but of bearing in our bodies the *wounds* of the *Lord Iesus*, not of a smooth gale, but of many crosse, nay, adverse blasts. It is given a note rather of that Whore of *Babylon, to sit as a Queene, a Lady*, having her mountaine so strongly founded, so rarely assaulted, that shee never dreames of a change, *When the Daughters of Sion; hang their Harpes vpon the Willowes, and sit weeping at the waters of Babel:* It is for *Moab* rather to be *setled on her lees, because shee is not shaken from vessell to vessell*: When the *Israel of God* are tossed from post to pillar: *from my youth vp haue they afflicted me, will Israel say from my youth vp, &c.* It is for the *Generation* of *Esau* to carry the world before them in a continued line of succession, *Duke* vpon *Duke*. Twelue *Dukes* were found in *Edom*, when the children of *Iacob* were labouring at the Brick-kils in *Egypt*. It is for the *foole* in the Gospel to sing a lullaby to his Soule, *Soule take thine ease, &c.* Who had his *Paradise*, his *Consolation* here. Wee that expect that *Glory to come*, must not looke for an *Heaven vpon earth.*

Revel. 18. 7.

Iere. 48. 11.

Psal. 129. 1. 2.

Gen. 36. 9. 10. &c.

Luk. 12. 19. 20.

Let this lesson those holy Ones what to expect in this world, even that which they haue ever found, *fire* and *water*. Oppositions, troubles, and persecutions. God will allow no peace to the wicked, the wicked will afford no peace to the godly.

Vse 2.

In

In the midſt of our diſcomforts, let this be our comfort, it is the common Lot of the Saints, why ſhould we ſhrug at it? When ſo many haue broken the ice before vs; ſince it is no new thing; why ſhould we thinke it a ſtrange thing to heare or feele the *fiery tryalls?* Since it is the will of God, *beare* it patiently, ſince it makes for the *Glory* of God, glory in it exceedingly; ſith the *Good* will be our owne, take it thankefully; ſo ſhall your *croſſe* bee your *crowne*, ſo ſhall you be as glorious in your greateſt miſery, as the wicked are miſerable in their greateſt glory.

I haue done now with the *Afflictions of Ioſeph*; and yet I haue not done neither; giue me leaue to recall my ſelfe, the Spirit puls me backe, this is not all. The *Spouſe* is not ſubject to affliction onely, (*this is but the beginning of ſorrow*) but to *many and great afflictions. Many* for *varietie*; *great* for *extremitie.* Shee muſt through *fire* and *water.* Both theſe ſtreames runne into one and the ſame fountaine; the matter will be Co-incident, that wee may not *enter fiere*, let vs wrappe both in one, and giue you the Doctrine in the words of the *Kingly Prophet.*

Doct. 2. *Many are the Troubles of the righteous*; that is, many and great, *Multa & magna*, ſo much the Originall word doth intimate. *Pſal.* 34. 19. For their number *many*; for their meaſure *great*; for their nature *weightie.* Take the ὅτι firſt, that it is ſo, and then the διὰ τί, why it is ſo, as they ſpeake in the Schooles.

To begin with my Text, here is not *fire* onely, but *water* too, not *water* onely, but *fire* too: *fire* and *water*

ter comprehend all sorts of tryals; there is *the varietie.* Againe, here is fire and water; those two mercilesse Elements, (*good servants, but cruell Masters*) which comprehends the greatest danger, the extremest misery that can befall a man. When the tender Father in the Gospell (seeking the cure of his possessed sonne) would stirre vp the bowels of our Saviour to commiserate the distressed *Dæmoniaks*, how doth he paynt out the crueltie and tyranny of the Devill? he delivers it to the full in these emphaticall termes; Loe, *He casts him sometime into the fire, sometimes into the water*, and not able to hold any longer, he bursts out into teares, *Lord take pittie on my Sonne.* Yet to adde to the heape of their misery, here is not *water* mentioned onely, but *waters, rivers, flouds* of *water*; not *fire* onely, some few sparkles, but *flames* of *fire*, there is *the extremitie.* Mat. 17. 15.

To this of *Isaiah* answereth that complaint of *David.* Psal. 42. 7. *Abyssus abyssum invocat; one deepe calleth vpon another deepe.* Here is a depth of misery to note the *extremitie*; deepe and deepe, to note the *varietie*: neither was this to some one member that might fall into these quag-myres, but the whole Church makes her moane; *Many a time haue they afflicted me from my youth, may Israel now say, many a time haue they afflicted me from my youth vp.* Psal. 129. 12. That chosen vessell forewarnes the *Antiocchians*, that *through many tribulations, they must enter into the Kingdome of God.* Act. 14. 22. As for the Apostle himselfe, he had his share as deepe as any, *perils by Sea, perils by Land, &c.* Strange it is to see what varietie of troubles, what a world of afflicti-

2 Cor. 6. 4. 11. 13. 1 Cor. 4. 9. 13 ons (as it were an Army of Pykes, or a thicket of thornes) *Paul* ran through. *David*, a *Man after Gods owne heart*, what troubles vnder-went he at home? What dangers abroad? What from his enemies? What from his friends? What inward affliction? What outward persecution? As a man borne to sorrow, that scarse ever came where tranquilitie grew. So that *Mirrour of patience Iob*, how came his crosses and losses thicke and three-fold, Iob. 1. 14. 15. like showers of haile-shot; *Velut vnda vndam sequitur*, as waue followes waue in the midst of the Sea. *Salomon* (Proverb. 24. 16.) tels vs they come by *troupes*, by *seavens*, a certaine number put for an vncertaine; *many come*, that is, *certaine*; but *how many*, that is, *vncertaine*.

Who can number the *starres of the skie?* Who can number the *drops of the water?* Who can number the *sparkles of the fire?* Who can count the *dust of Iacob?* Or who can number the *fourth part of the afflictions of Ioseph?* But it is their *nature* I must insist on rather then their *number*; did not *Experience* (the Mistresse of fooles) saue me that labour.

The dearest children of God (as wee often finde and feele) are they not put to great extremities, to shrewd plunges, to desperate pinches? What a strait was the Church brought to, thinke you, when the *Edomits* cryed, *Downe with it, downe with it, even to the ground?* What should I protract time to instance in persons, in places? What meane these and the like phrases; *The plowers haue ploughed on my backe, they made long furrowes.* Psal. 129. 3. And againe, *Psal. 66. 12. Thou hast caused men to ride over our heads,*

heads, wee went through fire and water; the ſame alluſion which is here in my Text. This is that *bread* of affliction, that *water* of affliction; that *gall* and *wormwood* wherewith he feedes his; that *Baptiſme* which our Saviour foreſpeakes to the Sonnes of *Zebedeus*; *Yee ſhall drinke indeed of that cup that I ſhall drinke of, and be baptized with the baptiſme wherewith I ſhall be baptized.* If you take it *literally*, was not *Noah* carried *through the water?* and the *Hebrew babes* did they not paſſe *through the flouds*? The three Children went they not *through the fire*, howbeit the flame kindled not vpon them? Thoſe bleſſed *Martyrs*, how many thouſands were ſent vp to heaven *Elias*-like in *fiery Chariots?* If you take it *ſpiritually*, theſe *waters* had even entred into *Davids* ſoule, he was not *drenched* onely, but almoſt *ſwallowed* vp of thoſe waues. *Pſ.* 69. 1. 2. *Iob* complaines that the *Lord had ſet him as a Butt*; that the *arrowes of the Almightie ſtucke faſt in his ribbes, the venom whereof had drunke vp his bloud*; that he was *hedged in as a Whale. Ionah* cryes from the bottome of the *Whale, from the belly of Hell.* Ionah. 2. 3. 4. 5.

Mat. 10. 38. 39. Luk. 12. 50. Gen. 7. 18. Exod. 1. 22. Dan. 3. 23. Iob. 16. 13. Iob. 7. 12.

More *Generall*, when holy *Abel* lay bleeding vnder the bloudy knife of his butcherly brother *Caine*, was not the Church at a deſperate pinch? When *Iſaac* lay bound on the *Altar*, *Abrahams* hand now ſtretched out, and vp ready to giue the *fatall ſtroake*, was not the Church at the laſt caſt gaſping for life? When the *Hebrewes* were preſſed, in a manner oppreſſed with that ſore intollerable *Egyptian* bondage, when forced to march through the midſt of that *red Sea*, (*figuring the blood, red Sea*

Gen. 4. 8. Gen. 22. 10. Exod. 14. 22.

of persecution, through which all the Israel of God must wade) when those *Assyrian* Bandes, the *Caldean armies*, brake their bankes, and like a violent ouerswelling *torrent* swept all before them as a generall inundation, was not Gods *Sion* in the middest of the waters? when the Roman Troups put all to the fire and the sword, not leauing *one stone vpon a stone*, of that famous *Citty and Temple*, (the wonder of the world) not throwne downe: or rather in the times of those ten *fiery persecutions*, when *Nebuchadnezars Oven was heated seuen times hotter then ordinary*, was not the *Bush all in a flame?* was not *Sion* in the *middest of the fire?*

2. Kings 18. 11.

What might be the reason will some demand, that the troubles of the righteous should be so many and great? the same in a manner with the former. It fals out thus, partly in respect of God, partly in respect of their enemies; in respect of thē-selues partly, ~~not~~ principally.

Iehovah permits it, ordaines it, orders it. Why? the more and the greater their afflictions are, the more doth his mercy shine, the greater doth his wisedome and power appeare in their deliuerance, in their rescue. When *Israel* was euery way distressed, the sea before them, the army of the Egyptians behinde them pressing at their heeles, the high towring Mountaines hemming them in on all sides; now will the Lord get him *honor vpon Pharaoh and all his hoast. Exod.* 14.4. Now will the *Lord of Hoastes march valiantly, and overthrow the horse and the rider.* When the people of God were scattered ouer the foure corners of the world: now for

Exod. 14. 11. 12.

God

God to turne againe the *captivitie of Iacob*, as the *streame back-ward*; to bring them home weeping with their faces toward *Sion*, this shall be to mee (sayth the Lord) an *euerlasting name, ioy and honor*, now he shewes him-selfe a God. Isaiah 43. 12. 14.

The greater the streame is, the skill of the *Pilot* if hee steere the shippe aright, appeares to be the greater; the more desperate the disease is, the cure is the more glorious; this may be one ground, why the troubles of the righteous are many and mighty, that the mighty and *manifold wisedome, power, goodnes of Iehovah*, might shine out in their *full glory*, to the admiration of Men and Angels.

Another reason followes, because their enemies are many and great; Their malice *great*, their subtilty *great*, their power *great*, their sedulity *great*, their cruelty *great*. Consider their subtilty, the slie *Midianites* haue a thousand wiles and wayes to vexe and beguile the plaine hearted downe-right *Israelites*. Consider their malice; there is an eternall enmity put by God himselfe between the seede of the woman, and the seede of the Serpent, which how euer smothered sometimes as it were in the ashes, yet euer and anon is blowne vp by the bellowes of vnplacable malice, and breakes forth into an open flame, so vnsatiable it is, that nothing but the heart-blood of the Lambe will content those rauenous Woolues. Consider their *cruelty*; as for *craft*, they are *foxes*, and for *subtilty*, *Serpents*: so for *cruelty*, *roaring ramping Lions*, that will leaue no designe be it neuer so barbarous vnattempted, but will prosecute it to the vtmost of their power. Con- Gen. 15.

ſider their *ſedulitie*, as the Devill their Maſter himſelfe goes about continually, ſeeking whom hee may deuoure; ſo his Impes, they *compaſſe Sea and Land to make a Proſelite of their owne, and to render him ten-fold more the childe of the Devill.* Their Enemies are many, their name is *Legion*; their enemies are mighty, they fight with Principalities and Powers, which are in high places, no marueile if their troubles be many and mighty. Their enemies are many and miſcheiuous, cruell and barbarous, needes muſt their tryals be many, their caſe grieuous, their eſtate dangerous.

Eph. 6. 12.

Finally they may thanke themſelues for it; their ſinnes are many, their ſinnes are mighty; many ſinnes cauſe many afflictions, mighty ſinnes procure mighty troubles. Lay not the blame then on *Religion*, but on thy *Corruption*. Gods deareſt children will venture on noiſome meate and hurtfull poiſon; they will drinke downe the very *gall of Aſpes*, they will be walking neare Hels mouth, their Father therefore takes them by the heeles and makes them belieue he will throw them in. They will bee dallying with the fire, no marueile if they be ſcorched with the flame; they will be running into the water, no marueile if they be drenched in the waues: they will be laying the Serpent in their boſome, no marueile if they be ſtung with that Scorpion. They defile themſelues with groſſe ſins, and therefore muſt haue much waſhing; they take in the *deadlieſt poiſon*, and therefore muſt haue *working* Phyſicke: while coruption is ſo ſtrong, let them looke for it; many and mighty corruptions will

will procure many and mighty afflictions.

The emprouement is made by the Apostles, *thinke it not strange, concerning the fiery tryall,* so *Peter*; *Count it great ioy when you fall* ποικίλοις πειρασμοῖς *into divers temptations,* so *Iames*. If wee passe vnder seuere sharpe corrections, and be forced to drinke of *gall and wormewood,* this is no new thing. Those whom hee loues most hee corrects most; and if wee feele not the rod at all, well may we suspect we are *bastards not children:* when wee reade of *the troubles of David,* when we heare of *the afflictions of Ioseph,* when we heare, or see, or reade of the calamities of our *Brethren,* let it not dismay vs too much: What though the Churches in *Bohemia,* in the *Palatinate,* in the *Low-Countries,* be now floating in the midst of the water? What though in the midst of the fire, in the furnace? What if that fire which was *kindled* in *Bohemia,* which *flamed in France,* which hath *burnt* vp and deuoured the *Palatinate,* some *sparkles* thereof should fly ouer-sea? (*quod omen Deus auertat,* which God forbid) why should they or we, thinke much to pledge our Sauiour, in that *cup* which he began to vs? hee dranke the very *lees and dregges* of that *mixed wine,* we doe but sip and tast the top of it. Let our troubles be neuer so many, *Christs* were more; neuer so great, *Christs* were greater. He went through the *water,* when he sweat *drops of blood*; he went through the *fire,* when like that good *Phœnix,* he continued on the *crosse,* fluttering his winges ouer the *burning coales* of his Fathers indignation, till by suffering the extremitie of it, he quenched that flame with his

Vse 1.

1. Pet. 1.7. chap. 4.13.

Iames 1.2.

Heb. 12. 8.

his owne blood, which els had burnt to the bottome of Hell.

Vse 2. This secondly affoords Comfort, as to all the members of Christ in particular, who are baptized, whether *Baptismo fluminis*, or *baptismo flaminis*, with this Baptisme of *fire* or *water*; so especially to these our *Churches*, and this our *State* of *Great Britaine* in Generall. If the mightie God of *Iacob* had not called vs by name, and given to this *Ioseph that parti-coloured* coate (*the livery of his loue*) the *Covenant of grace*, wee should neuer haue beene so maligned by Satan, so hated of the world, so persecuted by Sea and Land, so driven through *fire* and *water*; wee should never haue beene hated so mortally, handled so cruelly, butchered so barbarously, plotted against so divellishly: If any Nation vnder the *Cope* of *Heauen* can apply this *prophecie*, this *promise*, to themselues, wee may challenge it, and finde it verified *literally*, *spiritually*, euery way of these Churches of this *State*; wee haue gone through the *fire*, and through the *water*; *Many a time haue they afflicted me from my youth vp may England now say; many a time haue they afflicted mee from my youth vp: Remember Edom* (may *England* cry) *remember Edom, O God, which said, Downe with it, downe with it, even to the ground; wee will raze out their name and memoriall from vnder Heaven.* True indeede, while wee carried the marke of the *Beast in our foreheads*, while wee bare (like *Balaams* Asse) that *Balaam of Rome*, and suffered his intolerable exactions, giuing vp our selues, our states, goods, soules, as slaues and vassals of *Antichrist*;

Psal. 129. 1. 2.

who

who but the *English?* Who more favoured at the Court of *Rome*? While our treasure was *inexhaustus puteus* (as that Pope scoffingly) a *Mine* that could not be *dreined*: that which the *Indies* are to *Spaine*, that was *England* to *Rome*, now wee were his *Holines white Sonnes*, he our *Ghostly father*, what blessing had we from him? What Immunities? What red hattes? What Indulgences? What not? the *Devill smiles while he is pleased*; but ever since the time of *Reformation*; so couragiously attempted by King *Henry* the eight; so devoutly prosecuted by that Noble *Iosias*, whose early holines, and timely seeking of the Lord deserues an everlasting Monument; so happily seconded, promoted (after some interruption) by our famous *Deborah*, that late *match-lesse, peere-lesse Queene of ever blessed memory*; so constantly perpetuated, consummated, and to this day continued by our most wise and *Renowned Soueraigne Lord*, King IAMES. Ever since wee haue shaken off that thousand times worse then *Egyptian* bondage; ever since wee brake off that iron yoke of *Babel*, that so long held vs vnder; the *Devill hath shewed himselfe in his likenesse*; what Buls haue roared from *Rome?* What Excommunications? What Anathema's haue bin Thundred out by that *Man of sinne?* What cursings, with Bell, Booke, & Candle? How haue wee beene adiudged for *Heretickes?* sentenced to *flames*, reputed worse then *Infidels*, then *Dogges*. One of their *Iesuites giues vp himselfe for damnd, if such Heretickes as wee can be saued*. How is it made a meritorious Act, a *worke of super-erogation*, to murther our *King*, to blow vp our *State*,

King *Edward* the sixth.

Queene *Elizabeth*.

Vide Dr. Hall.

to desolate and depopulate our *Kingdome*. Many haue beene our Troubles, many and great; many secret conspiracies, many open incursions, many forraine attempts of enemies abroad, many intestine insurrections of bosome vipers at home: How long haue wee carried *fire* in our bosomes? and doe not our feete yet tread vpon Scorpions? As many, so great haue beene our Troubles. Great enemies were stirred vp; *mighty Princes*, the most *potent, and puissant Kings* of the earth, friends to the Beast, how were they enraged? How did *they bandy together against the Lord, and against his Annointed*? Great Stratagems were laid, even as deepe as Hell, to the vtter ruination, both of *Church and State*, to the finall extirpation of our name and memoriall from vnder Heaven. How oft hath the knife beene at our *throate*? What treasons? What conspiracies were hatched in the dayes of our late Queene *Elizabeth* (that *wonder of Women*, and *mirrour of her sex*)? No sooner was the *fire* quenched in one corner, but it breakes forth in another place; no sooner was one wound closed, but another bleeds afresh: Many a time were wee at the pits brinke, and knew it not, destinated as *sheepe to the slaughter*; our Land quartered, or Doome prophecied; *When that Snow melts* (as they gaue it out triumphantly) *wee shall see a fleud*, and pointed to the *Gray-hayres* of that then *liuing Empresse*. But aboue all, two especiall dangers (never to be forgotten) did threaten this Nation; never any people vnder Heaven were put to the like straits. You cannot forget that famous Climacterical yeare *Eighty-Eight*; That

Psal. 2.

Dr Hall in his Panygericke.

Se-

Senacherib of *Spaine*, how confident was he to haue ſwallowed vs vp quicke at one morſell? How did he preſume to command with his *Invincible Navy* Sea and Land? How did he preſume to put a bridle and make a bridge over the *Ocean*, to over-run this *ſpot of earth* in one inſtant? Now I trow you were in the midſt of the *waters*. This *fifth of November* mindes vs of another pinch as great, if not greater then the former; there wanted but the kindling of a *match*, to haue ſet this Cittie all in a *flame of fire*; this Country and Kingdome all in a *flame of Combuſtion*. Were wee not now in the midſt of the *fire*? If the *Lord had not beene with vs, that water* had overwhelmed all; if the *Lord had not beene with vs, that fire* had beene kindled, and wee all had periſhed in that flame.

And thus are wee fallen ſuddenly, from the *danger* to glance at the *Deliverance*, (bleſſed be That *Iehovah*, that hath linked them ſo together, that wee cannot ſpeake of the one, but wee muſt acknowledge the other.) Now ſince I am fled into this pleaſant field, I will not ſtep backe; but entreate you to follow me with your attention, and as you haue taſted of the bitter, ſo now cloſe your Stomacks with the ſweete; which I haue reſerved for the laſt, as being the beſt and chiefeſt matter intended for this dayes diſcourſe, and moſt ſutable to the occaſion of our preſent meeting.

Hitherto you haue heard onely of the *troubles*, now followes the *triumphs* of the *Saints*; wherein was offered to our conſideration, as wee found in the reſolution of the Text.

1. The victory it selfe, which is acquired; *The floods shall not over-flow thee; the flame shall not kindle vpon thee.*

2. The Author of this victory, to whom the *glory of the day* must be ascribed, in those words; *I will be with thee.*

The Conquest is further commended from the time; *When thou, &c.* It shall come *seasonably, opportunely*, when they were in their greatest difficulties, in their greatest perplexitie; then, even *then I will be with thee, &c.*

The afflictions of *Ioseph are neuer so many, neuer so great, but they shall find an evasion.* The Church can never be so straitned, but first or last, it shall be enlarged; the Church can neuer be so distressed, but sooner or later it shall be relieued. Her case is oft *dangerous*, never *desperate.* Let her walke in the *valley of the shadow of death* with *David*; let her be cast into the *Denne of Lyons* with *Daniel*; with *Ieremy*, let her be plunged into *the deepe dungeon*; let her be projected with the *Hebrew babes* (as was noted) into the midst of the waters; with the *three children*, and with those innumerable *troupes of Martyrs*, into the *midst of the fire*; what though the members of her body with *Isaiah* passe vnder the Saw? with *Iames*, are cut off by the sword? let their carkasses be mangled and chopt into pieces, their bodies scorched, burned, racked, rosted; come what can come, the *Israel of God* may be *pressed*, cannot be *oppressed*; though sorrow may befall them in the *euening*, *ioy shall arise in the morning. Vnto the righteous ariseth light in darknesse.*

Psal. 23. 4.
Dan. 6. 16.
Premi potest ecclesia opprimi non potest.
Psal. 30. 5.
Psal. 112. 4.

This

This is the Close, as *David* had learned in the *Schoole of Affliction, Many are the troubles of the righteous, but the Lord delivereth them out of all*; *delivered* they are not from one, or few, or many, but from *all*. Marke the end of the *vpright man*, his latter *end is Peace*; there may be *stormes* in the way, but in the end there will follow an *eternall Calme*. This *Shippe* may be tossed, cannot be drowned; this *Mount Sion* may be moved, cannot be removed. Psal. 112. 6.

Shee hath the word of *Iehovah* to secure her, a word more firme then Heaven. The Lord of Hoasts will come in to her succour, He comes with *salvation vnder his wings*, He comes in seasonably to helpe at a *dead lift*. *Mans greatest extremitie is Gods fittest opportunitie*; when no hope in earth, then exspect helpe from Heaven, then the Almightie comes riding on the Clouds, and *commands deliverance for his Iacob*: let the Sea worke and rage, and boyle and foame, and swell vp to Heaven, his word makes *all hush*. But what doe I preventing my selfe? Let vs leaue dilating on this Subject to his proper place; and now make application of the point, and grow to that cōclusion which *this day* doth witnesse, and proclaime to the whole world. *Reason.*

Looke backe my Brethren, remember those *Marian* dayes, that bloudy *Quinqueinium*, what a desperate pinch were wee brought to in time of that persecution? What massacring? What butchering? What Bonnering? What burning of those chast *Virgins* that would not prostitute their soules to that *Whore of Babylon*? that would not licke vp their filthy vomit, disgorged in the dayes of King *Edward*? *Nero* his *Quinqueinium* famous for those sparkles of humanitie; that of *Q. Mary* contrary,

ward? What ſtreets did not flame with *fires?* What faggots did not fry the bones of thoſe miſ-called *Heretickes?* What Citty? What Towne? What Village was not *watered* with the blood, *enlightned* with the flames of thoſe conſtant *crowned Martyrs?* The mercies of the wicked are cruell, (as the wiſe King obſerues,) as thoſe barbarous ſavage Tyger-tyrants, made it too true, who to ſhew themſelues more mercileſſe then the mercileſſe Elements (fire and water) retorted that *Infant* into the *Mothers flames*, which the very fire as a *mercifull Midwife* had delivered from the *Mothers wombe*. Now they inſulted, cracking what a ſure foundation was laid for vnder-ſetting, and propping vp their newly *repaired wals of Iericho*; now they applaud their owne wits, that had vndermined the *Goſpel* (vnder the name of *Hereſie*) ſo as it ſhould never be able to peepe forth, or hold vp head in the profeſſors thereof.

Sanguis Martyrum; ſemen Eccleſiæ.

Fox in his Acts & Mon.

Thus when all was deſperate in the eye of fleſh, how ſuddainly was the ſtreame turned? how ſuddainly was that ſtorme of blood blowne over? their high wals ſo lately daubed vp with vntempered morter, how did they fall in a moment, being quaſhed to powder? and themſelues with all their rubbidge ſent packing over Seas. What a deſperate exigent were we brought to, when that ſtrange *Horned Moone* appeared on our Coaſtes; when that *Invincible Armado* of *Spaine* (as *they ſtiled it*) was ready to encircle our Nation. The enemy like that great *Leviathan* had in conceit drawne vp our *Iordan* into his *noſtrils*, ſo had he devoured vs in his hopes,

So the Father of *Iulian* the Apoſtate; *nubecula eſt cito tranſibit.*

Their ſhippes were caſt into the forme of a halfe-Moone.

hopes, that already (*ante victoriam triumphum canit*) he sings the Triumph before a stroake was stricken; and at the putting on of his Armour, boasts as he that puts it off. The mother of *Sisera* looked out at the Window, and cryed through the Latteſſe; *Why is his Chariot ſo long in comming? Why tarry the Wheeles of his Chariot: Her wiſe Ladies anſwered, yea, ſhee turned and anſwered her ſelfe; haue they not ſped, haue they not divided the prey to euery man a damoſell or two? to Siſera a prey of divers colours, of divers colours of needle-worke, fit for the neckes of them that take the ſpoile.* Thus they ſolaced themſelues, when loe how all their hopes vaniſhed into ſmoake. The *Sunne, Moone,* and *Starres* in their courſes, the *windes, waters,* all fight for our *England.* The Lord over-throwes the horſe and his rider, and drownes this *blazing Comet* in the wide *Ocean,* which drew the eyes of all the world to ſee the ſucceſs of that *prodigeous meteor,* that as ſome dreamed, others feared, *Babylon* wiſhed, preſaged a *fatall period* to the *Engliſh Iſle and Empire.* So true is the word of the Lord by his Prophet; *WEE paſſed through the water, yet did not the flouds over-flow vs.*

The Church of *Rome.*

Iud. 5. 28. 29. 30.

What a deſperate pinch were wee brought to this *fifth day of November?* Now wee were in the *fire* indeed; a *fire* kindled in *Hell,* a ſulphurean *fire,* into which not the *Three Children,* but the *Three States of our Realme,* were enwrapped and all bound together, to haue periſhed with one cracke. Let vs pauſe here, and conſider the Danger of our *extremitie,* that wee may be ſtirred vp the more feelingly, and heartily, to magnifie the mercy, power, and

and goodnesse of the *Lord*, manifested in our *delivery*.

Consider { How cunningly it was contrived.
How cruelly it was intended.
How nearly atchieued.
How miraculously discovered.

For the cunning in contriving; what secrecy of *place?* What secrecy of *persons?*

1 The place, a *place of darkenesse*, and therefore fit for a worke of darkenesse; the secrecy of the place seemed to invite them to this bloody designe; even as the opportunitie of *time*, smiled vpon them, and promised to be the vnhappie Midwife to deliver the Actors (now bigge with their conception) of this monstrous burden. Let me now take you hand in hand, and lead you to this *darke Caue*, this *hollow denne*, this *fiery Ætna*, this *tormenting Tophet*; I know not what to call it, *Grammar*, *Logicke*, *Rhetoricke*, all are posed, no *Art* can yeeld a word emphaticall enough for this *Artificiall Phalarian invention*. A *strange Engin*, it was invented for the torment of Innocents, but (as that of *Phaleris*) turned to the torment of the Inventors. See here what *Barrels of Powder* packed close together? What *piles of wood* billetted over those Barrels? What *barres of iron* mingled with those piles? Of all resemblances methinkes a *Tophet* fits it best; See the description of
Isa. 30. 33. *Tophet*, and paralell them. *Isaiah.* 30. 33. *Tophet is ordained of old, yea for the King it is prepared, he hath made it deepe and large, the pile thereof is fire and much wood, the breath of the Lord like a streame of brimstone doth*

doth kindle it. Loe here a right *Tophet*, ordained of old, hatched in the latter yeares of the raigne of our late Queene *Elizabeth*; prepared not by *God*, but by *Men*; not by *Men*, but by *Devils*; Was it not digged deepe? and made large, made for the *King*, yea and *Queene*, *Prince*, *Prelates*, *Lords*, *Commons*, *all*; the burning of it was fire and much wood, a *streame of Powder*, as a river of brimston was to kindle it, a right *Tophet*. Some place *Hell* in the Center or midst of the earth, here you might haue found it somewhat beneath the superficies of the earth. Thus were their villanies buried in the bowels of the earth, *they digge deepe to hide their Councell from God and Man.* Isa. 29. 15.

The persons will be as secret as the place; these *Catholike* conspirators, to make all sure, to sowe their lips fast, sweare a silence, and binde that *Oath with the Sacrament.* O flagitious vnheard-of impietie! God himselfe (will he, nill he) must haue as much as in them lay, an hand in this *transcendent Treason*; let no man henceforth wonder at the fury of that *Romish Cataline*, who forced his followers to pledge each other in *Healths of humane blood.* Behold here that *Romish Catesby*, with his Complices, take the *Blood of God* (at least his *Body*) an[illegible] they maintaine it, the *reall essentiall blood of* [illegible] *of God* must be *caroused*, to glue vp their li[illegible] the discovery of this *Hellish Designe.*

Thus closely and covertly was it carried, so lapped in the mantle of darkenesse, that none but the Devill as they gaue it out (*the Lord was farre from*

their thoughts) could *vnvaile* it, and plucke off the
2 *maske* from this *Hagge*; yet was their crueltie no
whit inferior to their secrecy. Let me begin in the
Deut. 4. 32. words of *Moses*; *Aske of the dayes of old that haue bin since God created man vpon the earth, from one end of Heaven vnto the other, if there came to passe such a great thing as this, or ever the like was heard of*; Search all *Chronicles*, turne over the *Records* of all Nations; no age, no story, humane or divine, can match this matchlesse president, so that wee may well take vp the Heathen *Poets* complaint.

Audax omnia perpeti ~~gens humana~~
Gens humana ruit per ~~ar~~vetitum ~~nunt~~ nefas.

2 Sam 16. The *Treason of Absolon*; the *Conspiracy of Achitophel*;
2 Sam. 15. 31. the *Coniuration of Cataline*; the *Machination of*
Esth. 3. 8. *Haman*, to roote out the whole Nation of the *Iewes*; the *Massacre of France*; the *slaughter of the Indies*; wherein worldes of people were most cruelly made away: all hainous transcendent crimes, all fall short of this. *Nero* that *Spung of Bloud and Monster of Men*, as the Stories record, wished, all the people of *Rome* had had but one head, that he might chop it off at a blow: that which was but desired of *Nero*, was not wished onely, but plotted, and attempted by these *sanguineous Antichristian Neroes*, had their plot taken effect, not the *head of Rome*, but of *England* had beene cut off at a *Blow*. *Nero* caused the Citie of *Rome* to be *fired*, and laid the blame on the *Christians*. If their traine had blowne vp our *Church*

and

and *State*, the imputation of so foule a fact by these equivocating *Catholikes*, must haue beene cast on the *Puritans*. *Three famous kingdomes* by a *blessed Peace-maker*, vnited into one *happy Monarchy*, *Vno actu tactu ictu*, *with one blow, and blast in a day, an houre, a moment, had perished*, ere they knew who hurt them: no sect, no sex, no person, nor age might be spared, no not those of their owne Religion, the *Powder*, like the *Duke* of *Medina* his *Sword*, *would haue knowne no difference betweene Protestant and Papist*. The *Kings Maiestie*, the *Golden Head* of this Land, the *Lords Annointed*, and the *breath of our nostrils*; His deare *Queene*, the Roote that bare so royall stems; His *Princely heire*, the pledge of our succeeding hopes; the *Honorable Councell*, the *eye of our Land*, the Noble *Lords* and *Barons*, the *Shields* and *shoulders* of our Land, the *Reverend Bishops* and *Cleargie*, the *Chariots and Horsemen of Israel*; the graue *Sages* and *Iudges*, the *Handes* of our Land for execution of Iustice; the *flower* of our *Gentry* and *Commons*, the *feete* of this Land; roote and branch, Priest and people; *Head, roote, branches, eyes, shoulders, armes, tongues, handes, feete, all*, all should haue beene torne vp and mounted on high, to fall headlong, their carkasses mangled, the sheepe brained and burnt by an *vnheard-of kinde of execution*. In their wrath they digged downe a wall, and in their anger would take away a whole nation as one man, *Cursed be their anger for it was fierce, and their wrath for it was cruell; into their secrets let not the righteous enter, my soule be not thou ioyned with their Assemblies.*

These be your charitable *Catholikes*.

3 How neare was it come? even to the point of execution? the *Children were at the birth*; wee had but the burning of a *match* to liue; not a *haires-breadth* betweene vs and this *Death*, these *flames*.

4 How miraculously was the plot discovered? how opportunely were the traytors defeated? the wisedome of the *King came from the inspiration of the Almightie*; strange it is to consider, what *English* his *Maiesty* did pick out of a *dark and Ænigmaticall letter*, going against all Grammaticall construction; He that sits in Heaven, made their owne handes and Pens to bewray all; so the *Preacher*, *Curse not the King, no not in thy thought, for the fowle of the Heauen shall carry it; and that which hath wings shall declare the matter.* If the Lord had not now beene with vs, among vs, for vs, and put a *word of Diuination into the lippes of our gratious Soueraigne*, wee had all beene long ere this *as Sodom and Gomorrha. King, Prince, Nobles, Peeres, Prelates, Iudges, Gentry, Commons; Our peace, plentie, the Gospel of peace (the comfort of our liues, and the life of all our comforts) all had vanished into Ash-heapes.* Thus am I fallen vpon the *Author* of this Great Deliverance; who kept vs in this *fire, that the flame did not so much as kindle vpon vs.* So *literally* are the words of this *Prophecie* fulfilled of this *Church and State*, who kept vs? *Iehovah*, saith my Text, *Iehovah* saith this day; *I will be with thee.*

Eccles. 10. 20.

Prov. 16. 10.

The *safetie of the Church consists in the presence of the Lord. Iehovah* is that *Cloud* which giues light to the *Israelites*, strikes terror into the *Egyptians*, and takes

Exod. 14. 25.

takes off the *Wheeles of their Chariots. Iehovah* is that *Wall* of *fire* that fenceth his elect, and consumes his enemies; the Lord is my *Rocke*, my *Fortresse*, so *David. The name of the Lord is a strong Tower, into which the righteous Nation shall enter*, so *Salomon.* Prov. 18. 10. This *Tower* is invincible, this *Bulwarke* impregnable; this *Fortresse* is *out of Gun-shot*, and therefore cannot be battered; this *Wall* reacheth higher then the *Heavens*, and therefore cannot be scaled. The Lord is ever with his *Church*, what he speaks of the *Temple*, the type of the *Church*; needs must it be verified of the *Church*, the *truth* of that *type*. 2 Chro. 7. 16. *I haue chosen this place, that my name may be there for ever, and mine eyes, and my heart shall be there perpetually.* There is he present and resident, and that not as a naked *Spectator*, to behold their miseries, but as a *tender Father, as a mightie Sauiour.* As a *tender Father*, commiserating their distresses, caring the cares, grieuing the griefes, and fearing the feares of his chosen; *In all their troubles he is troubled.* When the *foote* was trod vpon in earth, the *Head* cryes from *Heaven, Saul, Saul, why persecutest thou me.* Mat. 28. 10. Isa. 63. 9. Acts. 9. 4.

He is present, secondly, as an *Almightie powerfull Saviour*; is there any thing *too hard for him?* Is his *arme shortned?* Did not he *wound Rahab?* Smite the *Dragon*, overthrow *the horse and his rider*, make a *path in the great Water*, and *allay the heate of the fire?* He works *with meanes, without meanes, against means*, and *doth what ever he will in heaven or earth* Hath not he set bounds to the Sea, though it *rage and* Iob. 38. 11.

foame, here it must stay, thus farre it shall come, and no farther, here the proud waues must be broken. Hath
Iob. 1. not he *Satan* in a chaine, and all his instruments, that they cannot plucke a *haire* from the head of his servants, without his leaue and licence?

Vse 1. Behold now the safetie, the securitie of the
Si Deus nobiscum, quis contra nos? Church: if *God be with vs, who shall be against vs?*
If *God be with vs, what need we feare what man can*
Rom. 8. 31. *doe vnto vs, men* or *Devils?* No maruaile if the Prophet command, *feare not.* He that is thus *guided*, thus *guarded*, how can he feare or faint? So the
Isa. 51. 12. 13 same Prophet, Chap. 51. Vers. 12. 13. *I, even I am he that comfort thee, who art thou that thou shouldest be afraid of a man, and of the sonne of man, which shall be made as grasse; and forgettest the Lord thy Maker, &c. Iehovah* hath vndertaken to be the *Lord Protector*, or *Lord-keeper of his Red vine.* Isaiah. 27. 3. *I the Lord doe watch over it by night and by day*; Hee will defend it against *secret trecheries*, these are *night*-assaults; against *open Hostilities*, these are *day*-assaults. What though the *Ramping* Lyon goe about continually, seeking whom he may devoure?
1 Pet. 5. 8. Is not the *Lyon of the Tribe of Iudah* as vigilant to defend, as *Satan* to assault? The *destroyer of Israel*
Psal. 121. 4. never slumbreth nor sleepeth; no *more doth the keeper of Israel*, he *also never sleepeth, never slumbreth.*
Isa. 40. 15. Let their enemies be never so *many*, all *nations to him are but as the dust of the Balance, the drop of a Bucket, as nothing, lesse then naught.* Let their enemies be never so *mightie*, he hath their *hearts* in his hand, can turne them as the *Rivers of waters*, and make

our

our *enemies at peace with vs*, changing their *stabs into kisses*: he hath their *heads* in his hand, and can infatuate the *wiliest Herod*, the *craftiest Achitophel*, turning their *Councells into folly*; he hath their *Hands and Hornes* in his hand, and can either *binde them to their good behaviour*, or knocke out the *Teeth of grators* before they *bite*; let them *digge deepe*, to hide their *plots*, the Lord will goe beyond them; let them *ioyne hand to hand, they shall not prosper*: Wee may say it, wee may sweare it, wee must beleeue it, wee haue had experience (never any Church more of the like) what it is to haue such a *Protector*, whose *power is vnresistable*, his *will vnchangeable*, his *skill vnsearchable*; whose *Greatnesse* is such, that he can doe what he will; whose *Goodnesse* is such, that he will doe what he can; and ever magnifie both his *Greatnesse* and *Goodnesse*, in the *protection of his Israel*, and in the *conversion* or *confusion* of his *enemies*. Witnesse *this* day of dayes: on the *morning* of our *fifth of November*, they would haue *blowne vs vp*; on the *evening* of their *fifth of November*, God *beate them downe*.

Ier. 33. 4.

Prov. 11. 21.

Is *Iehovah* the *Deliverer of his Israel?* Why let God then haue the *Honor* of his owne worke; not our *wit*, not our *wealth*, not our *goodnes*, not our *greatnes*, not our *friends*, not our *Bulwarkes*, but the *Lord onely*; *it was the Lords doing, let it euer be marveilous in our eyes*: This is the *Day which the Lord hath made, let vs be glad and reioyce*. Let the *wicked Politician*, the *Machivilian Atheist sacrifice to their owne nets*. We will cry with that *Kingly Prophet*, not *vnto*

Vse 2.

Psal. 118. 23. 24.

Psal. 115. 1.

vnto vs, not vnto vs ô Lord, but vnto thy Name, wee giue the glory. (Totum hoc quatumcunque sit quod certè maximum est, totum est tuum) the whole prayse of so *glorious a rescue*, how great so euer it be, which indeede is exceeding great, is onely due to *Iehovah.*

Psal. 18. Let the *King say it is the Lord that giueth great deliverances vnto his David, and sheweth mercy to his annointed, and his seede for ever.* Let the *Great Peeres* and *Princes* say it is not our *Arme* that hath saued vs, not our *mighty strength*, but the *Strength of Israel Iehovah.* Let the *House of Aaron* say and sing *prayses*, sing *prayses* vnto the *Lord* that hath *done wisely*, discouered our enemies, *broken their snares*, and we are

Ps. 124.1.2.3. escaped. Let all *England* say if the *Lord, had not beene on our side, if the Lord had not beene on our side, when men rose vp against vs, they had swallowed vs vp quicke, when their wrath was kindled against vs.* Praise waiteth for thee *O God in Sion*, who is like *our God who doth great and wondrous thinges.* Honored for euer be that *Noble and Honorable Society (The High Court of Parliament)* that to all ages hath set a *Day* apart, for the *Honor of that God*, who is the *Protector* of his *Sion*, the *Detector* the *Destroyer* of his and their *implacable enemies:* Goe on still *O Noble Senate*, let *King, Prince, Peeres, Prelats, Commons*, all conspire to *honor the God of heaven* by enacting such *solemne Panagerickes to Iehovah*; and the *God of honor* will honor *You, this Church, this State, your Posterity*; the *Generation to come*, shall blesse God for the deliuerance of this Day; for the Record of this Deliuerance, for this *publicke gratulation* vpon Record.

Bles-

Bleſſed be that *God* which hath put it into the *heart of that Great Aſſembly*, with an vnanimous and free conſent to enact it for a *Law in Iſrael, and an Ordinance in Iacob for euer*. If euer we forget this mercy, *let our tongues cleaue to the roofe of our mouthes*, and our armes *rott* from our *ſhoulders*, *Let all faithfull, loyall, true hearted Engliſh Proteſtants, with one heart and voice cry, Amen, Amen.*

Finally, doth the ſecurity of the Church, State, all, lie in the preſence of God? Where God is, there is no danger; as where hee is not, no ſafetie; O keepe him while we haue him, driue him not from you, who is our *Buckler, our ſhield*, all in all vnto vs: keepe him in his Word, in his Sabboths, in his Ordinances, and he will keepe you. Would you know in a word, what driues the Lord from a land, a people, *ſinne*; nothing but *ſinne* can doe it, and *ſinne* will doe it; *your ſinnes haue ſeperated betweene me and you*; where *ſinne* is countenanced, maintained, multiplied, there is no *Harbor* for the *Almighty*. *He is a God of purer eyes then to behold iniquitie, what communion betweene God and Beliall, light and darkeneſſe, Chriſt and Antichriſt? Sinne* chaſes the Lord away, and leaues that perſon, that Nation naked, vnfenced, expoſed to the *malice* of men, to the *fury* of *Satan*, to the *flames* of hell. Every wilfull *ſinner* is a *Traytor* to *God, his King, and Countrey*, as well as to his owne *ſoule*. Away with *beloued darling ſinnes*: away with those waſting *King-killing State-ruinating ſinnes*: *Idolatry, contempt of Gods*

Iſa. 59. 2.

Hab. 1. 13.

2 Cor. 6. 14. 15.

word, *Worship*, *Sacraments*, *Sabbath*, *Ministers*; *scandalous* enormous impieties, *cut-facing Authoritie*; these if they should be found among vs, will kindle a *flame* in our Cities, Countrey, a worse then *Powder-flame*, that shall burne to the bottome of hell.

If we our selues betray not our *soules*, our *Church*, our *State*, our *Kingdome*, in vaine shall the *Gates of Rome* repine at the prosperitie of *England*; if wee pull not downe our owne walls with our owne handes, no *Engins of theirs* shall ever batter them; if wee doe not open the *sluces*, and *floud-gates*, the Invndations of that *Romish Nilus*, with her *marish waters*, shall never over-flow our bankes; If wee carry not Flax, Tinder, *Gun-powder*, in our owne bosomes, and strike not fire with our owne fingers, their *matches* shall never take, their *sparkles* shall not burne, the *flame shall not kindle vpon vs.*

For Gods-sake therefore, for your soules-sake, for your Countreys-sake; if you loue your *King*, *Countrey*, *peace*, *plentie*, *the Gospell of peace*, *your goods*, *friends*, *children*, away with the toleration, dispensation of knowne, grosse, scandalous, notorious, enormous Impieties; maintaine a perpetuall correspondence with your *Heavenly Father*; be in league with *Heaven*; delight to *Honour him*, *his Name*, *Word*, *Worshippe*, *Sacraments*, *Sabbaths*, *Messengers*, that hee may delight to *Watch* over you; *Serue* him who *saved* vs, and therefore *saved* vs (that wee being redeemed

from

from the handes of our enemies, ſuch ſubtle, cruell, barbarous, ſavage enemies) might *ſerue* him without feare all the dayes of our life, in holineſſe and righteouſneſſe before him. Bleſſed are the people, who are in ſuch a caſe,

who haue the Lord
for their God.

(·.·)

FINIS.